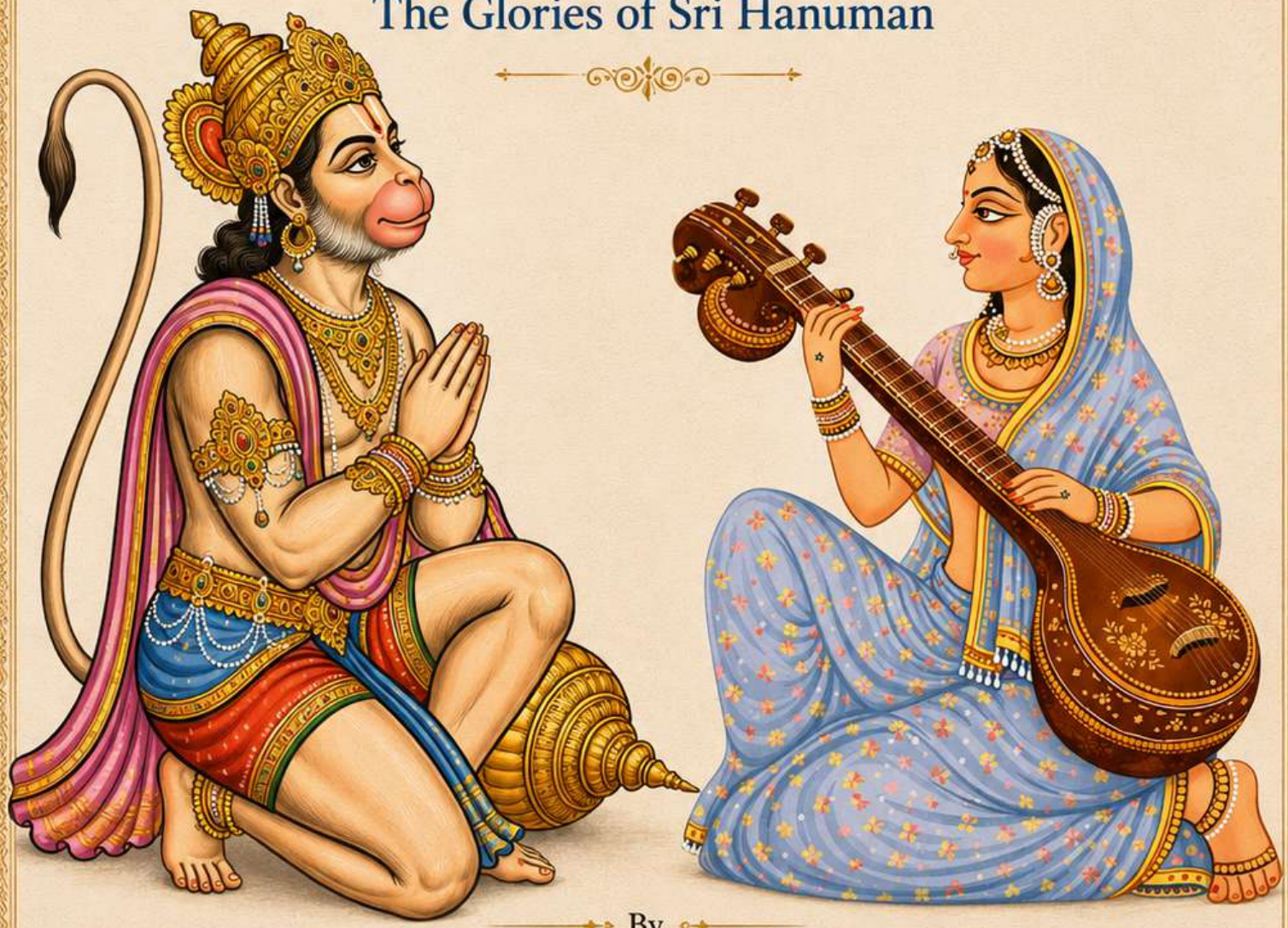
SRI HANUMAD VAIBHAVA

The Glories of Sri Hanuman



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॥ श्रीजानकीवल्लभो विजयते ॥

॥ श्रीमते रामानन्दाचार्याय नमः ॥

॥ ॐ हनुमते नमः ॥

श्रीहनुमद्-वैभव

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सीतानाथ समारम्भां रामानन्दार्य मध्यमाम् ।
अस्मदाचार्य पर्यन्तां वन्दे श्री गुरू परम्पराम् ॥

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Preface

The name ‘Sri Hanuman’ itself is astonishing and auspicious. As mentioned in the Srimad Valmiki Ramayana Uttarkanda Sarga 35:

न कालस्य न शक्रस्य न विष्णोर्वित्तपस्य च ।
कर्माणि तानि श्रूयन्ते यानि युद्धे हनूमतः ॥ ८ ॥
एतस्य बाहुवीर्येण लङ्का सीता च लक्ष्मणः ।
प्राप्ता मया जयश्चैव राज्यं मित्राणि बान्धवाः ॥ ९ ॥
हनूमान्यदि मे नः स्याद्वानराधिपतेः सखा ।
प्रवृत्तिमपि को वेत्तुं जानक्याः शक्तिमान्भवेत् ॥ १० ॥

When Prabhu Sri Rama was enthroned, He said to the great sage Sri Agastya:

“All virtuous qualities such as valor (shaurya), strength (veerya), might (parakrama), competence (daakshya), intelligence (chaaturya), patience (dhairya) and wisdom (praagya) reside fully in Sri Hanuman. Neither time (kaal), nor even Vishnu, Indra or any other celestial beings can be compared to Him.
If Hanuman had not been there, who would have found Sri Janaki? It is He who, after reassuring the army of the vanaras, who were about to end their lives by the ocean, crossed the 100-yojana sea alone to reach Lanka. There, He discovered Sri Janaki, consoled Her, set Lanka ablaze, and overpowered Ravana and the asuras. Hanuman alone accomplished all my tasks. Through His support, I was able to conquer Lanka, as well as regain Sita and Lakshmana. Through Him, I was able to claim my kingdom, and found my companions. The root of all my strength is none other than Hanuman. That is why I am completely under His control. I can never repay the debt that I owe Him for his service.”

Srimad Goswami Tulsidasa similarly expresses this sentiment in Lanka Kanda, in the third *chaupai* of the 63rd *doha* of Srimad Ramcharitmanas:

है दससीस मनुजरघुनायक। जाके हनूमान से पायक॥

And again in Uttarkanda, 50th *doha,* 8th *chaupai*:

हनूमान सम नहिं बड़भागी। नहिं कोउ राम चरन अनुरागी॥
गिरिजा जासु प्रीति सेवकाई। बार बार प्रभु निज मुख गाई॥
भरत सत्रुहन दोनउ भाई। सहित पवनसुत उपबन जाई॥
बूझहिं बैठि राम गुन गाहा। कह हनुमान सुमति अवगाहा॥

This special quality of Sri Hanuman is evident: even exalted personalities like Bharata approach him with their doubts and questions. Hanuman then places those doubts before Sri Rama on their behalf, thus, demonstrating his ever-present role as *Acharya*, the spiritual teacher and guide.

Indeed, the one who has made even *Ananta Koti Brahmandanayaka* (the Lord of countless universes), Sri Rama Himself, indebted; such a being can never be considered insignificant.

This Hanumad Vaibhava certain aspects of Sri Hanuman's true, eternal form, supported by the Vedas, Upanishads and scriptures by the revered acharyas of the past. It has been compiled with great care.

This work, therefore, serves as a compilation of scriptural evidence for the benefit and understanding of general readers. The purpose is to reveal the authentic, divine identity of Sri Hanuman through his original spiritual form, thereby awakening the reader's inner Self and helping them recognize their eternal right to serve Sri Sita Rama in their divine, eternal leelas.

Because the *Atma* (soul) is a part of the Supreme Being. It is eternal, free from negativity, beyond material attributes, and indivisible. To render service to the Supreme Lord, the Atma takes on whatever divine form is required, by the Lord's will. Thus, the soul has the inherent right to assume all forms necessary for divine service and can attain the *Parama Purusha* (Bhagavan) through *bhakti* (devotion).

Yours sincerely,
Servant
Shri Ramtahalsharan Shastri

Mangalacharan

वामे श्रीजानकी यस्य दक्षिणे चारुशीलिका ।
पुरतः श्रीप्रसादा च विवंदे रसिकेश्वरम ॥
(रहस्यग्रंथे)

Rigveda: Sri Hanuman is Charusheela Sakhi

तव श्रिये मरुतो मर्जयन्त रूद्र यत्ते जनिम चारु चित्रम ।
पदं यद्विष्णो रूपं विधायि तेन पासि गुह्यं नाम गोनाम ॥ इति ।
ऋग्वेद ५-३-३

Purport: The devatas sing glories of Sri Hanuman, the mukhya upasaka of Sri Sita Rama, saying:

"O Rudra! O mighty Hanuman! All celestial beings glorify you to attain the divine riches of Sri Sita Rama; Their name, form, leelas and abode, all of which dwell in the lotus of your heart. Your pleasing birth name is in fact Sri Charusheela. Thus, Sri Sita Rama are under none other than your control."

Sri Neelkantha, the son of Sri Govindasuri and the Neelkanthi commentator of the Mahabharata, also endorses this interpretation of the verse.

So does Mantra ramayana published in Bombay also confirms this interpretation. Other scholars have interpreted the verse as such:

The question of how the word "charu" came to mean Charusheela in this verse cannot be brought up by the intellectual, sentimental (rasik) devotees. This is so, because the testament of asceticism is in the discipline of grammar, whose evidence is undisputed.

चतुर्थादनजादौ लोपः पूर्वपदस्य च ।
अप्रत्यये तथैवेष्ट इवरणाल्ल इलस्य च ॥

'*Devadattah dattah devah*'. In this example, although there is no explicit suffix, when we analyze the compound word devadatta, we find that through *purvapada-lopa* (omission of the first component), it becomes *dattah*, and through *uttarapada-lopa* (omission of the second component), it becomes *devah*. The meaning that can be understood through the word 'devadatta' can also be understood through simply 'datta' or 'deva'.
The meaning inherent in the full compound *devadatta* can still be understood through either component—*datta or deva*. Similarly, in the case of *Charusheela*, the word *sheela* undergoes *uttarapada-lopa*, leaving *charu* to imply the whole.
For this kind of interpretive reasoning, the Vartika rule applies: '*siddhe shabdartha sambandhe'*. *Mahabhashyakar* Paatanjali writes – नामैक देशेन नाममात्रस्य ग्रहणं भवति '*naamaika deshena*

naamamaatrasya grahanam bhavati'. When the relationship between word and meaning is established, a part of a name is sufficient to convey the whole name.
A classical example is the name *Satyabhamaa*. Whether one says *Satyaa* or *Bhamaa*, either part alone can refer to the complete personality of Satyabhamaa. In the same way, the word *charu* is understood to signify Sri Charusheela.

Rigveda 10.64.7

प्रवो वायुं रथ युजं पुरंधिम स्तोमैः कृष्णुध्वं सख्याय पूषणम ।
तेहि देवस्य सवितुः सवीमनि क्रतुंसचं ते सचितः सचेतसः ॥ २ ॥

ऋग्वेद १०/६४/७

Purport: Sri Rama says to the vanaras: "With Sugriva's permission, I urge you to praise the foremost among you; the embodiment of Vayudeva, Sri Hanuman so that He accomplishes Sita's anveshana and other tasks. Praises act as the offspring of the Parmatma, who is the creator of the entire universe, and thus uplift the noble souls and inspires them to accomplish their great endeavors. Therefore, one should without a doubt, sing glories of the noble Hanuman in order to complete My tasks."

Rigveda 10.64.8

त्रिःसप्त सआ नद्यो मही रपो वनस्पतीन पर्वतां अग्निमूतये ।
कृशानु मस्त्रीन तिष्यं सधस्थ आरुद्रम रुदेषु रुद्रियं हवामहे ।
ऋग्वेद १०/६४/८

"This universe is composed of the seven rivers, seven mountains and seven oceans. Along with these are the land, forests, the fire of the submarine, and the fire that exists until the end of the kalpa. There is the entire cosmic region, namely the universe comprising of all vaastu. To the One who fiercely governs this entire universe, Rudra's avatar, Sri Hanuman – I entrust all my tasks related to the search for Sita."
This is the solemn promise made by Sri Rama.

Sri Rama Rahasyopanishad: The Glories of Sri Hanuman

ॐ रहस्यं रामतापनं वासुदेवं च मुद्गलम् ।
शाण्डिल्यं पैंगलं भिक्षुं महच्छारीरकम शिखाम् ॥ १ ॥
सनकाद्या योगिवर्या अन्ये च ऋषयस्तथा ।
प्रह्लादाद्या विष्णुभक्ता हनुमन्तमथाब्रुवन् ॥ २ ॥

Vasudeva, Mudgala, Shaandilya, Paingala, Bhikshu, Mahashariraka, Shikha, and other yogis and rishis, including Prahlada and the Vishnu-bhaktas, ask Hanuman :

वायुपुत्र महावाहो किं तत्त्वं ब्रह्मवादीनाम् ।
पुराणेष्वष्टादशसु स्मृतिष्वष्टादशस्वपि ॥ ३ ॥

“O might son of Vayu! What is the ultimate truth established by the sages and scriptures, including the eighteen Puranas and Smritis?”

चतुर्वेदेषु शास्त्रेषु विद्या स्वाध्यात्मिकेऽपिच ।
सर्वेषु विद्यादानेषु विघ्नसूर्येश शक्तिषु ।
एतेषु मध्ये किं तत्त्वं कथय त्वं महाबल । ।४ । ।

“O all-powerful Hanuman ! According to the teachings of the four Vedas and scriptures, the knowledge of self-study, among the deities Ganesh, Surya, Shankar and Shakti – who is the true essence? Please reveal.”

Sri Hanuman replies:

भो योगिन्द्राश्चैव ऋषयो विष्णुभक्तास्तथैव च ।
शृणुध्वं मामकीं वाचं भवबन्धविनाशिनीम् । ।५ । ।

“O Yogindra! O rishis and the devotees of Vishnu! Listen as I explain to you the the true essence; the absolute solution that removes worldly bondage.”

एतेषु चैव सर्वेषु तत्त्वं च ब्रह्मतारकम् ।
राम एव परं ब्रह्म राम एव परं तपः । ।
राम एव परं तत्त्वं श्रीरामो ब्रह्मतारकम् । ।६ । ।

“The Supreme truth among all teachings is this: Sri Rama alone is the *Parabrahma*. Sri Rama alone is the highest austerity (*paramtapa*). Sri Rama alone is the supreme essence (*paramtattva*). Sri Rama alone is the liberating truth (*brahmtaraka*).”

वायुपुत्रेणोक्तास्ते योगिन्द्राऋषयो विष्णुभक्ता हनुमन्तं प्रप्रच्छुः ।
रामस्याङ्गानि नो ब्रूहीति ।

Hearing the resolute words of Sri Hanuman, the sages enquire to Sri Hanuman about the aspects of Sri Rama.

वायुपुत्रं विघ्नेशं वाणीं दुर्गां क्षेत्रपालकम्
सूर्यं चंद्रं नारायणं नारसिंहं वासुदेवम् । ।
वाराहं तत्सर्वान् समात्रान् सीतां लक्ष्मणम् ।
शत्रुघ्नं भरतं विभीषणं सुग्रीवमङ्गदं जाम्वन्तम् । ।
प्रणवमेतानि रामस्याङ्गानि जानिथाः ।
तान्यांगानि विना रामो विघ्नकरो भवति ॥

“First of all, the deities – Vayuputra, Ganesh, Shankar, Saraswati, Durga , along with guardian deities (क्षेत्रपाल), Surya, Chandra, Narayan, Narasimha, Vasudev vaaras, including all the ministers, Sri Sita, Lakshmana, Shatrughna, Bharat, Vibhishan, Sugriva, Angad, Jambavaan, omkara – are all divine parts (*ang*) of Sri Rama. Without these parts, the worship of Sri Rama remains incomplete.”

Once again, this establishes Sri Hanuman as the foremost among Sri Rama’s divine manifestations.

Ram purvatapani: The Glories of Sri Hanuman

मुद्रां ज्ञानमयीं याम्ये वामे तेजः प्रकाशिनीम् ।
धृत्वा व्याख्याननिरतश्चिन्मयः परमेश्वरः ॥८ ॥
उदग् दक्षिणयोः स्वस्य शत्रुघ्नभरतौ धृतः ।
हनुमन्तं च श्रोतारमग्रतः स्यात्त्रिकोणगम् ॥९ ॥
भरताधस्तु सुग्रीवं शत्रुघ्नाधो विभीषणम् ।
पश्चिमे मे लक्ष्मणं तस्य धृतच्छत्रं सचामरम् ॥१० ॥
तदधस्तौ तालवृन्त करौ त्र्यत्रं पुनर्भवेत् ।

Chapter 6, from shloka 8

Sri Sita Rama are seated on a divine throne in *gyana mudra*, with Sri Janaki radiating divine light on the left. They are surrounded by their closest attendants Shatrughna, Bharata, Hanuman, Lakshmana and others, who are present with their instruments of service.

Sri Ram Purva Tapani Upanishad dashamopanishad mandala 5 also mentions:

सम्पूजयेद्विमलाध्याश्च शक्तिरभ्यर्चद्देवमावा हयच्च अङ्गव्यूहानि जलाध्यैश्च पूज्यधृष्टयादिकै र्लोकपालैस्तदस्त्रैः ॥६ ॥

The verse mentions that all the divine energy manifestations of Sri Sita Rama – namely Vasudev, Sankarshan, Pradyumna, Aniruddha, Chaturvyuha, attendants like Dhristi and Jayant, celestial guardians such as Indra, Varuna, Kubera, as well as the bows, arrows and other divine weapons of Sri Rama – must all be invited and worshipped, as declared by the Vedas.

Vaishnav Matabjbhaskara: Nine main relationships

Vaishnav Matabjbhaskara composed by Sri Ramanandacharya from page 70 verse 4 – the relationship between the soul and the Supersoul is described in nine ways, such as:

पितापुत्रत्वसम्बन्धो जगत्कारणवाचिना ।
रक्ष्यरक्षकभावश्चरेण रक्षकवाचिना ॥४ ॥
शेषशेषित्वसम्बन्धश्चतुर्थ्यालुप्तयोच्यते ।
भार्याभर्तृत्वसंबन्धोऽप्यनन्यार्हत्ववाचिना ॥५ ॥

Upto verse 8, all nine relationships have been mentioned which illustrate the multifaceted bond between the vatma and Parmatma.

Sri Rama Stavaraj Commentary: Mention of Sri Charusheela

Sri Haridasa, in his commentary on ‘Sri Rama Stavaraj’ published in V.S. 1986, mentions on page 3:

विमलाचारुशीलादिसखीभिनित्यसेविते ॥१५ ॥
नित्यं सीतया सार्धं विभूतिद्वयविहारिणीम् ।
रूपं संहननं लक्ष्मीं सौकुमार्यं सुवेषताम् ॥१६ ॥

He also states that Sri Hanuman resides together with and serves Sri Sita in both realms.

Brihad Brahm Samhita Tritiyapaad: Sri Hanuman ’s nature

सर्वशक्तिमयी रम्या शक्तीनां शक्तिदायिनी ।
जननी सर्वभूतानां योगिनामपि मोहिनी ।।
सेयं सीता भगवती ज्ञानानंदस्वरूपिणी ।
योगिनां रमणे रामे रमते रामवल्लभा ।।
– बृहद ब्रह्मसंहिता तृतीयपाद अ १ पृ ८६

Sri Sita is the mother of all beings, the source of all shaktis. Even yogis take shelter of Her lotus feet. She is the embodiment of bliss and divine knowledge. While Sri Rama is the one who gives pleasure to the hearts of the yogis, the One who gives pleasure to even the heart of Sri Rama is Sri Sita.

रामाविर्भावसमये ह्याविर्भवति सर्वदा ।
निष्प्रपञ्चे निष्प्रपञ्चा निरीहात्मगुणक्रिया ॥८४॥
पूर्णरूपेण साकेते नित्यलीलारसोत्सुका ।
मयारामेण रमते क्षणविच्छेदकातरा ॥८८॥

Whenever Sri Rama takes avatar, Sri Sita accompanies Him. She is free from worldly qualities and actions. She gives pleasure to even the Paratpara Brahm Sri Rama through the eternal leelas in Sri Saket dham. Sri Rama cannot bear even a moment's separation from Her.

साकेतकपुरद्वार - सरयूकेलिकारिणी ।
कोटिगन्धर्वकान्याभि-रालीभिर्भातिभामिनी ॥८९॥

By the four doors of Sri Saket Puri, the river Sri Sarayu has been gracefully flowing with sweet sounds. Sri Janaki, surrounded by thousand Gandharva ladies, *Kinnar, Vidhyadhar, Guhyak, Naag, Raaj* and ladies of Nimi lineage (*Nimivanshi*), looks as magnificent as the full moon does when it is surrounded by the stars.

कृतावतारः श्रीरामो ह्यनया केलिभूतया ।
नेष्यत्ययोध्यामखिलामनायासेन मत्पदम् ॥९१॥

In order to do love sports with Sri Janaki who is surrounded by thousand sakhis, Sri Rama takes avatar, and takes all the residents of Avadh to the divine abode.

तत्र सन्तानकं नाम वनं दिव्यं मम प्रियम् ।
यत्र सीताभिधालक्ष्मीवितनोति सदोत्सवम् ॥९२॥

On the other shore of the same Sarayu river lie the divine twelve forests. These forests are immensely endearing to Sri Rama. In these same twelve forests, the Lakshmi who is the Lakshmi of even Paratpara Lakshmi, Sri Sita, engages in new, unique pastimes everyday.

अन्तःपुरे तु देवस्य रामलीलानुसेविनः ।
दिव्य परिषदा सन्ति सुग्रीवाध्या महावलाः ॥९३॥

Inside the the divine abode Sri Saket, Sugriva and other amongst the divine eight companions take the form of sakhis and serve Sri Sita Rama through divine love sports. Outside the residence, these same aides serve the divine couple (*yugal sarkar*) in the form of sakhas.

तथा किं पुरुषो यं वै हनुमान नामतो वली।
महाशम्भुरिति ख्यातो रामरूपमुपाश्रितः ॥१०२॥

In the Kim Purush Khanda, Sri Hanuman does uninterrupted upasana of the form of Sri Rama. Sri Hanuman is also known as Mahashambhu.

संकर्षणसमुद्भूतो महाशम्भुश्च शाश्वतः।
अंशो भगवतः साक्षाच्छुद्ध सत्त्ववपुर्धरः ॥१०३॥

Mahashambhu, who is the form of Sri Hanuman, is an eternal, divine form born from Sri Sankarshan.

श्रीराममन्त्रतत्त्वज्ञ श्रीरामानुचरोवली।
नित्यो महाविभूतिस्थ ईशान्यां दिशि संस्थितः ॥१०४॥

The bravest of the brave, Sri Hanuman, who is the true knower of the essence of Sri Ram Mantra and who is the chief amongst all attendants of Sri Ram, is forever residing at the Ishan Kon of the eternal abode Sri Saket puri.

मामनन्यतया ब्रह्मन्नुपास्ते प्रेमलम्पटः।
महानन्दैकभुक् श्रीमान् महाशक्तिसमाश्रयः ॥१०५॥

"O Brahmaa! Sri Hanuman, who is the best of my eternal companions, who has taken complete refuge of my Paratpara Mahashakti Sri Sita, is absorbed in his exclusive love for me. With knowledge of His true self, he experiences my immeasurable bliss."

Similarly in this verse, one can see the evidence of the existence of Sri Charusheela.

स एव शिवरूपेण संतनोति चतुर्मुख।
अनन्योपासनं लोके सात्त्विकं प्रतिपादयन् ॥१०६॥

"O Brahmaa! The same Sri Hanuman takes the form of Shiva. And through exclusive worship, he represents *sharanagati* dharma, the dharma of surrender (which is accessible through sattvic nature)."

kāsīhū marata upadēsata mahēsu sōī sādhanā anēka citaī na cita lāī hai ॥ (kavitāvalī 7.74)

श्रीविष्णुपार्षदवरो विष्णुवेष धरोऽव्ययः।
चतुर्भुजो महोत्साहो महादेवो महेश्वरः ॥१०७॥

The best of all companions of Paratpara Brahm Sri Rama, Sri Hanuman is the *avyaya* four-armed Vishnu and Mahadev Maheshwar as well.

सचात्मानं द्विधां कृत्वा प्राकृतेऽप्राकृते स्थितः।
रुद्ररूपेण संजातो ब्रह्मणो भृकुटि तटात् ॥१०८॥

In the divine abode Sri Saket puri, Sri Hanuman does meticulous service of the divine couple (*yugal sarkar*), while in the material realm, He hears the glories of Bhagavan in the form of Hanuman. And in other form, He does welfare of the cosmos by incarnating as Rudra from Brahma's *bhrikuti*.

Brihad Brahm Samhita pad 4, chapter 2, verse 32 also mentions the names of Sri Sita Rama's shaktis.

विमलोत्कषिणी ज्ञाना क्रिया योगा तथैव च।
प्रह्विसत्या तथेशाना मध्ये शक्तिरनु ग्रहा ॥३२॥

Sri Vimala, Utkarshini, Gyanaa, Kriya, Yoga, Prahvagi, Satyaa, Ishana and other shaktis have their absolute glance at Sri Sita only.

Sri Hanumad Samhita: description of Sri Charusheela

In Sri Hanumad Samhita chapter 1 verse 8 page 1, Sri Agasthya says, "O Hanuman! You are the foremost among divine companions who are engaged in Sri Sitarama's external (*bahiranga*) seva. In the intimate service, you take the form of the all-respected Sri Charusheela, and assist in the *leela* of the divine couple."

Agasthya Samhita: Introduction to he Eight Main Sakhis (*Ashthamahayutheshwari*)

श्री अगस्थ्य उवाच

तत्सर्वं श्रोतमिच्छामि विस्तरेण तवाननात्।
त्वं साक्षाच्चारु शीला च नित्यामध्ये प्रपूजिता ॥८॥

Sri Agasthya says to Hanuman , "O Hanuman! You are none other than Sri Charusheela, eternally revered amongst the divine sakhis. Thus, I wish to hear the secretive sweetness about Sri Sitarama from you in detail."

Chapter 5, shloka 79, page 21:

Hanuman gives his introduction:

ब्रह्मविष्णु महेशाध्याः सन्त्यन्ये चिरजीविनः।
सर्वेऽपि विभवशक्ता यतोऽहम् विभवात्परः ॥७९॥
माधुर्ये च वयस्याहमैश्वर्ये हनुमानकपिः।
किञ्चित्तेनैव जानामि रहस्यं रामसीतयोः ॥८०॥
नित्यलीला परिकरा येस्यूः रघुवरादयः।
तैः सार्थं भगवान् रामोऽयोध्यायामेव दीप्यते ॥८१॥

Brahma, Vishnu, Maheshwar and other chiranjeevis (immortals) are bound to *vibhava* (*vibhavaashakta*), the manifested aspect of divine opulence. But I exist beyond this vibhava; transcending even the *aishwarya* (majesty) of Brahma and the others.

Just as the how the chariot, horses and form of Surya Bhagavan are part of his *maadhurya* (sweet, accessible aspect), while his blinding represents his *aishwarya*. In the same way, the divine abode of Paratpara Brahm Sri Sitarama, Sri Saket, is a realm of *maadhurya*. It is solely through Their will that Brahma, Vishnu, Mahesh and other deities manifest across the countless universes.

This means the creation, preservation, and destruction of innumerable cosmoses is part of Sri Rama's aishwarya. And I, Hanuman, go beyond even that *aishwarya*, dwelling in the intimate sweetness of *maadhurya*, that is Sri Saket.

Sri Hanuman takes the *ubhaya* form of *aishwarya* and *maadhurya*.

"In the *maadhurya* pastimes of Sri Sitarama, I expand and deepen Their divine play as Charusheela, the Sarveshwari of Sri Kishori ji's boundless circle of sakhis.

Therefore, I possess complete knowledge of the most intimate and sweet secrets of Sri Sitarama. In all Their eternal pastimes, Sri Rama radiates supreme brilliance, surrounded by His close associates (*parikaragan*) in the divine realm."

Now, Sri Hanuman reveals the evidence of how he himself appeared as the chief sakhi of Sri Janaki ji in the Nimi dynasty, along with the divine appearances of the other seven sakhis.

From chapter 39, verse 5:

नाम्नातु शत्रुजिद्विरो निमिवंश्यो महाबलः।
तस्या भार्या चन्द्रकान्तिः पतिसेवाविचक्षणा ॥५॥
तस्यां जाता चारुशीला जानकी प्राणवल्लभा।
वैशाखे चोत्तमे मासे पूर्णिमायां शुभग्रहे ॥६॥

There was a mighty king named Shatrujit from the Nimi dynasty. His queen was Chandrakanti, devoted to the service of her husband. From her womb was born Sri Charusheela, the sakhi dearer to Sri Janaki ji than her own life. She appeared on the full moon day of the auspicious month of *Vaishakha*, under a blessed planetary alignment.

चित्रायां चन्द्रवारे च धनुलग्ने धनप्रदे।
ततो सेवाधनं प्राप्तं जानक्याः कमलाश्रयम् ॥७॥
निमिवंश्य यशःशालि विदग्धा तस्य तु प्रिया।
तस्यां शुभदिने जाता लक्ष्मणा शुभलक्षणा ॥८॥
कृष्णष्टम्यां ज्येष्ठमासे कुजवारे शुभग्रहे।
श्रवणे मेषलग्ने च सिद्धयोगे शुभप्रदे ॥९॥

Born under the Chitra nakshatra on a Monday with a dhan lagna, she was the embodiment of wealth through service, and the refuge of even Mahalakshmi herself. The daughter of Sri Yashashali and his consort Sri Vidagdha of the Nimi dynasty was Sri Lakshmanaa. She was dear to Sri Janaki and blessed with auspicious characteristics. She was born during *Krishna Ashtami* in the month of *Jyestha*, on a Tuesday, under the *Shravan nakshatra* and *Mesha lagna*, during *Siddha Yoga*.

पुनश्चैको महाराजो निमिवंश्योऽरिमर्दनः।
तस्य भार्या च शुभदा अतिवपतिवल्लभा ॥१०॥
आषाढे शुक्लपक्षे च नवम्यां सोमवासरे।
रेवत्यां सिंहलग्ने च शुभयोगे शुभप्रदे ॥११॥
तस्यां शुभ दिने जाता नाम्ना हेमा सुकन्यका।
सर्वविध्या विनीता च कलाषु कुशला सखी ॥१२॥

King Arimardan of the Nimi clan had a devoted queen, Shubhada. From her was born Sri Hema, on *Ashadha Shukla Navami*, a Monday under *Revati nakshatra* and *Simha lagna*. She was a skilled and wise sakhi of Mithileshanandini (Janaki).

तथा चैको महावीरो विजैशीलश्चनामतः।
तस्य कान्ता सुवृत्ता च गुणरूपसमावृता ॥१३॥
तस्यां क्षेमकरी जाता नाम्ना क्षेमा सुकन्यका।
गुणरूपसमायुक्ता जानकी प्राणवल्लभा ॥१४॥
शुभे श्रावणके मासे शुक्लाष्टम्यां शुभग्रहे।
विशाखायां चन्द्रवारे मीनलग्ने शिवे तथा ॥१५॥.

Another great king, Vijaysheel, had a wife named Suvritta, blessed with all virtues and beauty. Their daughter Sri Kshema was born on *Shravana Shukla Ashtami*, on a Monday, under *Vishakha nakshatra* and *Meena lagna*. She was known for her divine qualities and welfare for the world, and was dearly beloved by Sri Janaki.

पुनश्चैको महाराजो महीमंगल नामकः।
तस्य प्रिया मोदिनी च पंचम्यां रविवासरे ॥१६॥
पूर्वभाद्रपदे भे च योगे सिद्धिशुभप्रिये।
मेषलग्ने वरारोहा सा भवज्ज्ञानकी प्रिया ॥१७॥

King Mahimangal and his consort Modini had a daughter named Sri Vararoha. She was born on *Bhadrapada Panchami*, under the *Poorva Bhadrapada nakshatra*, during *Siddha Yoga*, with *Mesha lagna*. She was the most pleasing companion of Sri Janaki.

तथा चैको महाराजो निमिवंश्यो वलाकरः।
तस्य भार्या शोभनांगी गुणरूपविभूषिता ॥१८॥
तस्यां जाता पद्मगंधा नाम्ना नामार्थसंवृता।
पद्मपत्र समकारा पद्मकेलि विचक्षणा ॥१९॥
अश्विने च सिते पक्षे सप्तम्यां गुरुवासरे।
पूर्वाभाद्रपदे भे च मीनलग्ने शुभग्रहे ॥२०॥

King Valaakar and his queen Shobhanaangi gave birth to Sri Padmagandha. She was the sakhi of great elegance, with a form like a lotus and appeared with a lotus in her hand. She appeared on *Ashwin Shukla Saptami*, under *Poorva Bhadrapada nakshatra*, on a Thursday, in *Meena lagna*.

पुनश्चैको महाराजस्तेजशाली महावलः।
तस्यप्रिया विशालाक्षी विलक्षणगुणान्विताः ॥२१॥
तस्या सुलोचना नाम्ना जाता पुत्री सुलक्षणा।
गुणरूपसमायुक्ता जानकी प्रेमविह्वला ॥२२॥
कार्तिके शुक्लपक्षे च नवम्यां भौमवासरे।
रोहिण्यां देवलग्ने च साध्ययोगे शुभग्रहे ॥२३॥

King Tejashali of great prowess had a consort named Vishalakshi. From whom was born Sri Sulochana, an exceptionally graceful sakhi who was firmly absorbed in the love of Sri Janaki. She was born on *Kartik Shukla Navami*, on a Tuesday, in *Rohini nakshatra*, under *Vrishchik lagna*.

ततश्चैको महाराजो महावीर्यो प्रतापनः।
तस्य भार्या विनीता सा नामार्थगुणसंयुता ॥२४॥
तस्यां श्री शुभगा जाता सर्वसौभाग्यसंयुता।
सर्वसद्गुणसम्पन्ना सर्वविध्याविशारदा ॥२५॥
मार्गशीर्षे सिते पक्षे नवम्यां चन्द्रवासरे।
पुष्ये भे वृषलग्ने च साध्ययोगे द्विविग्रहे ॥२६॥

King Aritapan and his queen Vinita had a daughter named Sri Shubhaga. Endowed with all virtues and knowledge, she was born on *Margashirsha Shukla Navami*, on a Monday, under *Pushya nakshatra,* during *Sadhyayoga* and with the swabhava of two *lagnas*.

अष्टाविति सखीमुख्या जानक्याः करूणानिधेः।
एतासामपि सर्वाषां चारुशीला महत्तमा ॥२७॥

These eight sakhis are the principal companions of the merciful Sri Mithilesh Kishori Janaki ji. Amongst the countless sakhis, these eight are *Mahayutheshwaris*. And amongst these eight, Sri Charusheela is the greatest – *Mahatvashalini Sarveshwari*.

Srimad Valmiki Ramayana: Speciality of Sri Hanuman Amongst The Eight Attendants

जन्मानि तु मया तासां कथितानि समग्रतः।
तिथिवारादिलग्नानि सर्वेषां हितकाम्यया ॥२८॥

It is said in Srimad Valmiki Ramayana these eight companions take *purusha* (male) forms during the *bahiranga seva* (external service) of Sri Sita Rama.

जग्राह भरतो रश्मीन् शत्रुघ्नश्छत्रमाददे।
लक्ष्मणो व्यजनं तस्य मूर्धि संपर्य वीजयत् ॥२८॥

Sri Bharata held the reigns of the horses, Shatrughna carried the umbrella, while Sri Lakshmana stood by, gently fanning Sri Ramachandra.

श्वेतं च बाल व्यजनं जगृहे परितः स्थितः।
अपरं चन्द्रशंकासं राक्षसेन्द्रो विभीषणः ॥२९॥

On one side was Lakshmana, on the other was the king of Rakshasas, Vibhishana – holding a white *chamar* that glowed like the moon.

Sri Rama, being extremely grateful for the service of Sri Hanuman, says:

अहं च रघुवंशश्च लक्ष्मणश्च महावलः।
वैदेह्या दर्शनेनाध्य धर्मतः परिरक्षिताः ॥११॥

“Today, Hanuman has found Videharajanandini Sita ji. Through this service, he has protected not just Me and Lakshmana, but the entire *Raghuvamsha* (Raghu lineage).”

इदं तु मम दीनस्य मनो भूयः प्रकर्षति।
यदिहास्य प्रियाख्यातु र्न कुर्मि सदृशं प्रियं ॥१२॥

“I feel helpless. I have no gift worthy enough to offer in return after having heard this news.”

एष सर्वश्व भूतस्तु परिष्वङ्गे हनूमतः।
मयाकालमिमं प्राप्य दत्तस्तस्य महात्मनः ॥१३॥

“To this pure soul Hanuman, all I can offer is a heartfelt embrace.”

इत्युक्त्वा प्रीतिह्यष्टाङ्गो रामस्तं परिषस्वजे।
हनुमन्तं कृतात्मानं कृतकार्यमुपागतम् ॥१४॥

Overcome with emotions, Sri Rama embraced Sri Hanuman tightly with all His heart, honoring him as a pure soul who had fulfilled His divine mission.

In countless ways, Sri Rama expresses His gratitude towards Sri Hanuman and praises him, declaring that even if He were to give up His life, His could never repay the debt He owes for Sri Hanuman’s service. This is also evident in the Uttarkanda 40th Sarga from Shloka 20:

एवं व्रुबाणं रामस्तु हनुमन्तं बरासनात्।
उत्थाय स स्वजे स्नेहाद् वाक्य मेतदुवाचह ॥२०॥

Rising from His throne, Sri Rama embraced Hanuman and said:

एवमेतेत् कपिश्रेष्ठ भविता नात्र संशयः।
चरिष्यति कथायावदेषा लोके च मामिका ॥२१॥
तावत्तेभविताकीर्तिः शरीरेऽप्यसवस्तथा।
लोकाहियावत्स्थास्यन्ति तावत् स्थास्यन्ति मे कथाः ॥२२॥

“O best among *kapi* (*vanaras*), everything shall happen as you wish. As long as My story is told in this world, there is no doubt that your fame shall also be remain. As long as the cosmos exists, your body shall live, and your glory shall shine.”

एकैकस्योपकारस्य प्राणान् दास्यामि ते कपे।
शेषस्येहोपकाराणां भवाम ऋणिनो वयम् ॥२३॥

“O Kape! For every one of your services, I would give my life in return. Yet for the rest, We, the entire Raghu lineage, wish to remain forever indebted.”

मदङ्गे जीर्णतां यातु यत् त्वयोपकृतं कपे।
नरः प्रत्युपकाराणांमापत्स्वायाति पात्रताम् ॥२४॥

“O best of all Kapi! In fact, what I wish is that may your good deeds dissolve into My being. May I never get a chance to repay them. For it is only in times of misfortune that one becomes eligible to

receive repayment for the favors they have rendered. (And I wish that you, Hanuman, never face such misfortune that would compel Me to repay you.)

ततोऽस्य हारं चन्द्राभं मुच्यकण्ठात् स राघवः।
वैदूर्य तरलं कण्ठे ववन्धः च हनूमतः ॥२५॥

Saying this, Sri Raghunatha removed His moon-like gem-studded necklace and placed it around Hanuman's neck.

तेनोरसि निवद्धेन हारेण महता कपिः।
रराज हेमशैलेन्द्रश्चन्द्रेणाक्रान्तमस्तकः ॥२६॥

With that shining garland on his chest, Hanuman shone like the Moon atop the golden *Sumeru* mountain.

Such honor was never given to anyone; not to any other attendants, not even to family. Only Hanuman was elevated to this matchless status.

The revered Srimad Goswami Sri Tulsidasa has also mentioned in Vinay Patrika no. 100:

कपि-सेवा-बस भये कनौड़े, कह्यौ पवनसुत आउ।
देबेको न कछु रिनियाँ हौं धनिक तूँ पत्र लिखाउ॥ ७॥

When Sri Rama became indebted Sri Hanuman 's service, He said: "O son of Wind! Please come here. I have nothing to give to you. You are my creditor, get me to sign a bond for you."

Similarly, in **Srimad Bhagavat** 9th Canto, 10th chapter, 43-44th verse as well, description of the main eight attendants of Sri Rama can be read.

Ananda Ramayana: Description of The Eight Attendants

In the Ananda Ramayana, there is a divine depiction of Sri Rama adorned with His eight chief attendants:

वामेभूमिसुता पुरस्तु हनूमान् पृष्टेच्छुमित्रा सुतः।
शत्रुघ्नो भरतश्च पार्श्व दलयोर्वायव्य कोणेषु च॥
सुग्रीवश्च विभीषणश्च युवराट् तारासुतो जाम्ववान्।
मध्ये नील सरोज कोमल रुचिं रामं भजेश्यामलम्॥

To His left sat Sri *Bhoomisutaa* (Janaki), and before Him sat Hanuman. At His side stood Lakshmana, son of Sumitra. Shatrughna and Bharata stood on either side of the throne. Surrounding Him in the four cardinal directions were Sugriva, Vibhishana, Angada, and Jambavan. Seated at the center of this divine arrangement was Sri Rama with a form as soft and radiant as a blue lotus. To Him, I offer my heart's devotion.

Similarly, **Adhyatma Ramayana** Yuddha Kanda Sarga 15 verse 10 also this divine entourage, affirming their eternal roles as personal attendants (parikaras) in both *bahiranga* and *antaranga* leelas.

Lomash Ramayana: Sri Charusheela being Sarveshwari

In Lomash Ramayana, Chapter 24, beginning from verse 11, Sri Janaki personally addresses Sri Charusheela, revealing her supreme status:

मम प्राणप्रियसि त्वं सखीं यूथपपालिका।
अतः सर्वेश्वरी संज्ञा तव निर्धारिता मया ॥११॥
त्वत्तः कपि प्रिया नास्ति त्वम्मे प्रियतमा सदा।
शक्तित्वाध्युथ गच्छत्सु पदं ते ह्यखिलेश्वरी ॥१३॥

Sri Janaki says to Sri Charusheela:

"You are dearer to Me than than life itself. Like a true companion, you have always protected them My countless sakhis. I have conferred upon you the name Sarveshwari; the mistress of all."

"None among the countless sakhis is dearer to Me than you. Because of this love, you alone hold the position of supreme ruler among all the *yutheshwaris* (leaders of sakhi groups)."

बाह्ये च स्वामिनो दासो वाऽली चान्तः पुरे तथा।
सेवा द्वयं तवैवास्ति कौतुकं शोभनं भवेत् ॥१४॥

"Externally, you take the form of Hanuman, servant of My Lord. But within the divine palace, you are Charusheela, My beloved sakhi. Both roles belong to you alone, and both are beautifully harmonious."

चैत्रे शोभांजनी गर्भाद्वैशाखे चन्द्रकान्तितः।
रिक्त पूर्णा-जनिं प्राप्य त्वन्तु पूर्णकला भव ॥१६॥

"In the month of *Chaitra*, on *Chaturdashi*, you shall take birth from the womb of Mother Anjani. And on the full moon day of *Vaishakha*, you shall appear again from the womb of Chandrakanti. In this way, you will be fully equipped to serve us in all kinds of leelas."

चारुशीला श्रीप्रसादा नामनी ते ममातपौ।
सख्यः कन्या ब्रजिष्यन्ति तासां पाठः पृथक् पृथक् ॥२५॥

"You are both Charusheela, chief sakhi of My Lord, and Prasada, My own intimate companion. You are the very reflection of our hearts. Each sakhi will have her own form and designated service."

भरतः शुभगा रूपो लक्ष्मणारूपो लक्ष्मणः।
सुलोचना च शत्रुघ्न स्त्वं प्रिये हनुमान् स्वयम् ॥२८॥

This verse is evidence for the main attendants taking the form of Sakhis again. That is:

"Bharata becomes Shubhaga, Lakshmana becomes Lakshmanaa, Shatrughna becomes Sulochana. And you, Hanuman, are none other than Sarveshwari Charusheela."

स्वामिने कृत संकेता वृत्त सर्वस्य जानकी।
श्री चारुशीला हि मम स्वेश्वरी विनिश्चिता ॥३२॥

Thus, Sri Janaki shares the entire conversation with Her beloved Sri Rama, saying: “O Swami! I have I have conferred upon Sri Charusheela the name Sarveshwari.”

Amar Ramayana: Names and Residence of The Eight Sakhis

In Amar Ramayana, Chapter 23, starting from verse 19, Lord Shiva speaks to Parvati:

क्रमेणैव श्रृण्विदानिं सीताया वास मन्दिरम्।
तथा यस्या सखीनां च मुख्यानां च यथोचितम् ॥१९॥

“O Parvati! hear from Me the details of Sri Sita’s palace, And the residences and names of Her chief sakhis.”

चारुशीला लक्ष्मणा च पद्मगन्धासुलोचना।
वरारोहापि क्षेमा च हेमापि सुभगा च ताः ॥२०॥

“They are: Charusheela, Lakshmanaa, Padmagandhaa, Sulochanaa, Vararohaa, Kshemaa, Hema, and Shubhagaa. These eight are Her most intimate and powerful attendants.”

Sri Hanuman himself is Sri Charusheela who stands beside Sri Rama in the divine pastimes, and Sri Prasada on the side of Sri Janaki. He accompanies Sri Sita Rama in all *leelas* and in all planes, forming her innermost circle of love and service.

Sri Janaki Geet and Madhurya Keli Kaadambini: Description of Sri Charusheela and Prasada

In Madhurya Keli Kaadambini by Sri Madhuracharya, the two forms of Hanuman (Charusheela and Prasada) are celebrated with great reverence. From Pri 71, verse 177:

सा श्रीप्रसादा जनकात्मजाया सखी च रामस्य च चारुशीला।
चक्रेस्म वाल व्यजनं विनोदात्सरत्न दण्डं शुभगं सुरम्यम् ॥१७७॥

In Sri Janaki Geet by Jaipur’s Galatagadhyadhish Sri Hariyacharya:

सीतासुखसमतीता रामकथाभामभासुरस्वान्ता।
दीना क्वचिदपि लीना नित्य, प्रसादांकलां चिताप्राह॥
पद सं० १४ सर्ग १

Overcome by Sri Rama Katha, Sri Janaki withdrew from all external expression. Though distressed, She maintained Her composure, and instructed Her closest sakhi, Prasada, to find a way to bring Her beloved Sri Rama to Her.

विनैव दोषान् विहिताति रोषा, विभाषितासौ पुरुषा बभूव।
कोऽत्राप्युपायो भवितेति रामे, समागम चिन्तयती प्रसादा ॥६॥
सर्ग ३ श्लोक ६

Although Sri Rama had done nothing to warrant Her anger, She displayed apparent displeasure. Just then, Sri Prasada entered; contemplating how to bring about their reunion.

The centrality of Charusheela is once again confirmed:

सख्यस्तु तावद्वर रासमण्डलीमपुपागताश्चारुशीलादयोऽखिलाः।
वदित्रगीतादिभिरात्मनाथयोः प्रवर्तया मासुरमुः सुनर्तनम् ॥१०॥
सर्ग ५ श्लोक १०

On the *Rasamandala*, all the sakhis led by Sri Charusheela were gathered. With instruments and songs, they began the festivities – offering the divine couple joy through music, dance, and their loving devotion.

'Dharma Siksha Patri': a principle text of the Ramanandiya Vaishnavas

Author: Sri Ramprasadacharya (Vidvacharya)
Commentator: Pandit Sri Ramvallabhasharan ji
Publication date: V.S. 1987
Published by: Chintamani Das ji Badijagaha

On page 28:

श्रीमद्रामायणं चार्षं तथा वाल्मिकिसंहिताम्।
आध्यात्ममानसं चैव महारामायणं तथा ॥९५॥
हनुमत्संहिता चैव तथा श्री शिवसंहिता।
अगस्त्यसंहिता चैव ग्रन्था इष्टाविशेषतः ॥९६॥

Texts such as Srimad Valmiki Ramayana, Valmiki Samhita, Adhyatma Ramayana, Manasa Ramayana and Maharamayana, Hanumat Samhita, Shiva Samhita, Agastya Samhita are the only suitable texts.

On page 34, verse 117

चारुशीलादयो भक्तास्तस्यस्युपार्श्वतः क्वचित्।
क्वचित्तदंगेऽतिस्नेहात्सतुज्ञेयस्तदैकलः ॥११७॥

Devotees such as Sri Charusheela are sometimes situated near Sri Rama. At other times, out of overwhelming affection, they abide within His very limbs. And yet, at times, they appear to be distinct. Ultimately, due to the intimate relationship of *anga-angi bhava* (relationship between the limb and the one to whom the limb belongs), it is to be understood that the devotees and Sri Rama are one.

Sri Ramcharitmanas 'Piyush' commentary: Description of the eight principal Sakhis

According to the 'Piyush' commentary on Goswami Tulsidasa's Sri Ramcharitmanas (authored by Sri Vaijanatha, published by Gita Press, Gorakhpur), Bala Kanda, page 222, Doha 221:

कहहुसुखी असको तनु धारी। जो न मोह यह रूप निहारी॥

A conversation unfolds among the ashta-sakhis (eight principal companions). Sri Charusheela says: "O Sakhi! Who would not be captivated upon seeing this beautiful form?"

Sri Vaijanatha names each sakhi and provides lineage details:

Sri Charusheela and her parents, mother Chandrakanti and father Sri Shatrujit (pankti 24 to 26).

कोउ सप्रेम बोली मृदुवानी। जो मै सुना सो सुनहुँ सयानी॥

Sri Lakshmanaa and her parents, mother Vidagdha and father Yashashali (page 223, pankti 9).

देखि राम छवि कोउ एक कहई। जोग जानकी यह वर अहई॥

Sri Hema and her parents, mother Shubhadra and father Arimardan (page 226, pankti 18).

कोउ कह यह भूपति पहिचाने। मुनि समेत सादर सनमाने॥

Sri Kshema and her parents, mother Shobhavati and father Riputapan (page 227, pankti 26).

कोउ कह जौं भल अहै विधाता। सब कहँ सुनिय उचित फल दाता॥

Sri Vararoha and her parents, mother Modani and father Mahimangal (page 229, pankti 4).

बोली अपर कहेउ सखि नीका। यह विवाह अति हित सब हीका॥

Sri Padmagandha and her parents, mother Shobhanaangi and father Valakar (page 230, pankti 26).

कोउ कह संकर चाप कठोरा। ये श्यामल मृदुगात किशोरा॥

Sri Sulochana and her parents, mother Vishalakshi and father Tejashalini (page 230, pankti 37).

यह सुनि अपर कहेउ मृदु वानी।

Sri Shubhaga and her parents, mother Vinita and father Mahaveerya (page 231, pankti 20).

संगसखी सब सुभग सयानी। गावहि गीत मनोहर वानी॥

In this way, these eight are described as Sri Janaki's primary companions.

Further on page 264, pankti 30-38, the names of the ashtasakhis on doha 228, chaupai 3:

अष्टाविति सखीमुख्या जानक्याः करुणानिधेः।
एतासामपि सर्वाषां चारुशीला महत्तमा ॥२८॥

Sri Vaidhyanath says that Sri Charusheela holds a golden water pot (karuwa), Sri Lakshmanaa holds ritual water (arghya paatra), Sri Hema holds floral trays, Sri Kshema holds incense and lamps, Sri Vararoha holds sweet offerings (madhuparka), Sri Padmagandha holds garlands, Sri Sulochana holds the royal umbrella (chhatra), Sri Shubhaga holds a fan (chamar). In this way, they surround the divine couple.

स्त्रियः पुंस स्वरूपेण सख्यमात्रेण सेविताः।

From the Ashtayaama texts, it's mentioned that the divine service is done in various forms, for which the companions of the divine couple take up different roles and moods. Here are some citations:

In the ubhaya paksha, Sakhis are present in both the external service as well as the private service.

Sri Sita Rama	**On the side of Sri Rama**	**On the side of Sri Janaki**
Sri Hanuman	Sri Charusheela	Sri Prasada
Sri Lakshmana	Sri Lakshmanaa	Sri Vimala
Sri Bharata	Sri Shubhaga	Sri Sushila
Sri Shatrughna	Sri Hema	Sri Sri
Sri Sugriva	Sri Vararoha	Sri Atisheela
Sri Vibhishana	Sri Padmagandha	Sri Vishwamohini
Sri Jambavant	Sri Sulochana	Sri Haripriya
Sri Angad	Sri Kshema	Sri Vagisha

‘Ashtayaama’: Service in the form of Sakhi and Sakha

Authored by Sri Agraswami
Published on Chaitra V.S. 1994.
Citation from page 9, verse 12. Here, it is stated that the divine attendants serve in two forms: as male companions (sakhās) in public, external settings, and as female companions (sakhīs) during private service.

स्त्रियः पुंस स्वरूपेण सख्यमात्रेण सेविताः।
दास्याष्टौ निगमे प्रोक्ताः पुंषोरूपेण सेविता ॥१२॥

Now, here are some citations that have been accepted by our Purvacharyas.

‘Ashtayaama pooja vidhi’: Description of the principal Sakhi

Authored by Sri Agraswami
Published on 1867 A.D.:
Page 22

परम मुख्य सखी पाँच, सुशीला, लछिमना, हेमा।
अतिशीला, सुचारूशीला मना॥
पाँचहु की आज्ञा सुसर्व सेवा सुचि।
अर्घंदेति सखि अग्र राम सियकी रुचि॥

On page 78, pada 104:

हिडोले झुलत सिय महरानी।
श्रुतिकीरति उर्मिला माण्डवी चारुशीला गुणखानी।
रच्यो हिडोरा नाम लिवावति चतुर सखि मुसुकानी।

सियाजू सकुचि रही नहीं बोलती अग्रअली मन मानी।

‘Rasamaalikaa’: Sri Hanuman as acharya

Authored by Sri Ramcharandas (Sri Karuna Sindhu)
Published V.S. 207(0)?
Page 20

हनुमत् शिव शुक सनक हमौ पाँचौ सखी।
रह ही सदा प्रभु निकट करहि आज्ञा लखी॥

‘Ramanavaratna’: Sri Hanuman as acharya

Authored by Sri Karuna Sindhu, with commentary by Sri Purushottamasharana
Published on V.S. 1985
Page 58, verse 25

आद्याचार्यं हनुमन्तं त्यत्त्वा ह्यान्य मुपासते।
क्लिश्यन्ति चैव ते मुग्धा मुलहा मल्लवा श्रिताः ॥२५॥

Those who disregard Sri Hanuman, the original acharya, and turn to others for worship, are like those who sever the roots of a tree yet expect to enjoy its fruits. Inevitably, such misguided devotion leads to failure.

‘Vartika Ashtayaama’: Sarveshwari Sri Charusheela

Authored by Sri Rasika Ali
Published on V.S. 1957
Page 3

तब श्री सर्वेस्वरीजू सों चोपदारिनी विन्तीकरत भई।
तिनको सुनिके श्री चारूशीलाजू उठत भई।

‘Kanak Bhavan Poojavidhaan’: Sarveshwari Sri Charusheela

Authored by the first Pujari of Sri Kanak Bhavan, Sri Ramasundarisharana
Published on V.S. 1962
Page 1, verse 5

श्रीमतीं मिथिलां वन्दे कमलां कमलालयाम्।
श्री सीतां चारूशीलां च गिरिजां भक्तवत्सलाम् ॥५॥

‘Rasikaprakash bhaktamaala’: Sri Hanuman as Sri Prasada and Sri Charusheela

Authored by Sri Yugalapriyasharana, third edition published by Sri Sitaramasharana in Lakshmana Kila
Published on V.S. 2018
Describes Sri Hanuman as both Sri Prasada and Sri Charusheela in dual service to Sri Sita Rama.

Page 13, verse 65
Sri Hanumana gives darshan of his sakhi form to Sri Anantanandacharya Swami.

रामानन्द स्वामीजू के शिष्य अनन्तानन्द-
शीतलसु चन्दन सोंभक्तन आनन्द कर।
सन्तन के मानद परमानन्द मगनमन मानसी-
स्वरूप छवि सरसी मराल वर॥
जनकलली की कृपापात्र चारुशीला अली-
रूपमे अभिन्न भुजैरंग भूमि लीला पर।
उपरसमाधिउर अमितअगाधनैन अँसुवाश्रवत-
उमगत मनौ सुधासर ॥६५॥

Page 35, verse 181
Sri Charusheela gives darshan to Sri Ramasakhe.

सखिसखाभाव दोउमुख्यकरिगायेनिजरूप-
मेदिखाये प्रियशिष्य उठानही।
अलिचारुशीला संग राम चन्द्रिका सरूपपाई-
रति अमलसुशीलागति जानही॥
नामधामरूपलीला महीमादृढ़ावनको कीये-
वहुसंग्रह सो पंडित प्रमानही।
सरसउपासना कीरीतिको लखाय जाय-
राजसुत पास लसे पाय प्रेम पानही॥

Page 36, verse 33
Sri Hanumana gives darshan as Sri Prasada to Sri Kripanivasa.

हनुमंत कृपालहि परम गुरु श्रीप्रसाद अलिअग्र उन।
प्रिय काव्य सरस अनुरागमय कृपानिवास प्रसाद गुन ॥३३॥

As well as on page 36, verse 188:

रही कछुवासनाउपासना की दृढ़तामे,
करत तही ध्यान प्रकटे हैं हनुमानजू।
श्री प्रसाद रूप निज अलखलखायो,
उर तापको मिटायो जन जानि कै प्रमाण जू॥
कनक भवन को स्वरूप दरसायो,
यथा मिथिला में तै सोई अवध नदान जू।
इष्टके मिलायवे मे हमही को गुरु मानो-
आलिन के युत्थ चारुशीला हैं प्रधान जू॥

‘Sri Yugala Vinod Vilasa’: Sarveshwari Sri Charusheela

Authored by Sri Yugalananyasharana, published by Sri Ramakishorasharana
Published on V.S. 2014

Page 6, verse 28

नित्य सुपरिकर वृन्द बीच राजत हौ सन्तत।
नामलीला मुदमिलित चारुशीला सत सम्पत॥
यूथेस्वरी प्रधान निकर परिकर पदपूजित।
युगल विलास विचित्र विमलावानी कल कूजित ॥२८॥

'Ananya Rasataranginii': Residence of the eight principal Sakhis

Authored by Sri Rasi Ali (Sri Janakaraja Kishorisharana)

Page 322 describes the locations of residence for each of the eight sakhis within the divine palace.

वीति होत्र दिशि चौक तहँ युग्म भाग समसाज।
तहाँ चारुशीला अली अरु लक्ष्मणा विराज ॥४॥
पुनि ईशान दिशि चौक तहँ उभय सुभाग विशाल।
तहाँ हेमा क्षेमा सखी निवसत गुत अलिमाल॥ ५॥
पुनि नैऋत्य दिशि चौक तहँ उभय भाग अनुमान।
तहँ पद्मगन्धा वरारोहा उभय सुजान॥ ६॥
पुनि वायव दिशि कच्छ युग तहनिवसति युग वाल।
शुभगा और सुलोचना सेवा हित सिय लाल॥ ७॥
यहिविधि अष्ट सुचौक मधि निवसति अमित सुवाल।
अमित मारि मदहारि जेहि लखिमोहत नृपलाल ॥८॥

'Ishkakaanti': Evidence for Agasthya savritaa

Authored by Sri Yugalananyasharana
Page 35, verse 190

भटकत भरम भवन में अटकत लटकत मनमति काँचीं।
फटकट तुष फोकट विद्याविनु अटपट बदत अवाचीं॥
खटपट करत सरस सज्जनसे विषम विजय सिर नाची।
युगलानन्य शरण सर्वोपरि रसिक सम्प्रदा साँचीं॥१९०॥

श्री सीता स्वामिनी संम्प्रदा विदित वेद विद जाने।
महाशंभु हनुमंत रसिक सिरताज अगस्त बखाने॥
तिन के पदप्रसाद से मुनिवर मंत्र महारस छाने।
युगलानन्य शरण कलिकायर वकत आनकी ताने॥१९१॥

'Vinayakaanti': Sri Hanuman's aishwarya

Also authored by Sri Yugalananyasharana
Page 5, verse 23

श्री हनुमन्त हरीश हरन हव आहवहिसविखण्डन हौ।
प्रेममयी मूरति मनरञ्जन सज्जन मनतन मण्डन हौ॥
ईश परेश सुदेश प्रसंशित चरितविकार विहण्डन हौ।

युगलअनन्यशरण सरनागत पालक सुमजउदण्डन हौ ॥२३ ॥

महावीर रनधीर सिया रघुवीर उपासक पक्के ।
ईश अनीश एक सम करि पुनि प्रबल छैल छवि छक्के ॥
दृढंपन नाम ललाम श्याम शत सभालखाई जक्के ।
युगलअनन्य शरण सेवक पर सदा सहायक तक्के ॥२४ ॥

नखसिख ललित लाडंलेललित पालित प्रीति पियाके हैं ।
हाँजिर हूर हजूरी नूरी जानाजीयाके हैं ॥
सजनी सरस सनेह सामुहे सुन्दरी सुभग सिया के हैं ।
युगल अनन्य शरण जीवन हर्षयात् हेम हिया के हैं ॥

In this way, Sri Yugalananyasharana who is the disciple of Sri Yugalapriyasharana, has sung glories of Sri Hanumana.

'Sri Sitaayana': The birth details of the eight Sakhis

Authored by Sri Ramapriyasharana
Published on 1897 A.D.

In the verses from page 28-31, detailed account of the birth dates, times, nakshatras, and parentage of the eight sakhis is given.

'Sitaayana' is also imprinted on the terrace of Raghunatharama Dharmashala, which is situated in Dhanushasagara. This dharmashala was constructed at the same time as Baba Navalakishoradasa Janaki Mandir. Moreover, this imprint is more than twenty years old.

'Sri Siyavara Keli Padaavali': Sarveshwari Sri Charusheela

Authored by Sri Gyana Ali (Sri Ramaratanadasa)
Published on 1814 A.D.

The following verses give evidence for the eight principal sakhis:

- Page 3, verse 24
- Page 94, verse 315

Page 112 affirms Sri Charusheela's status as Sarveshwari.

'Nritya Raghava Milan': Sarveshwari Sri Charusheela

Authored by Sri Ramasakhe
Published on V.S. 1842
Page 474

'त्वं साक्षाच्चारुशीला च नित्यामध्ये प्रपूजिता ।'

Although authored by an upasaka of Madhva Sampradaya, Sri Ramasakhe gives evidence from Sri Hanumat Samhita and says:

“You are Sri Charusheela, the eternal sakhi. Amongst the eight sakhis, you are worshipped at the center.”

Kriyoddishah Sarvarakshaakara Kavacha: Significance of Sri Prasada

Authored by Sri Ramasakhe
Published on V.S. 1842
On page 94-99, Sri Devi asks: “O Bhagavan! O Lord of all! I have received all knowledge from you, but the knowledge of kavacha (protection XX). Please reveal to me the Prasadakhya mantra kavacha, which is able to provide all kinds of protection.

The Prasada mantra kavacha description given by Sri Vishnu is as follows:
Vamadeva Rishi
Panktischhanda
Mahashivadevata
Artha viniyoga for sadhaka’s abhistha siddhi

May the Prasadakhya Sadasiva protect my head region.
May the six-syllabled (sadakshara) form, Maheshwara, protect my mouth.
May Bhagavan Shiva, who is the essence of the Panchakshara mantra, protect both my arms.
May Mrityunjaya, who is of the threefold birth, always protect my lifespan (ayuh).
May Achyuta Daksinamurti, who is situated at the base of the banyan tree, in the 36-fold form of mantra, protect me.
May Sadasiva, the bearer of dharana, protect me in all places and at all times.
May Rudradeva, who has the three-fold sacred syllables (Om Namah Shivaya), protect both my flanks.
May Nilakantha protect my throat.
May Isvara who is the chintamani in all nadis in the form of the seed (bija rupa), always protect my private parts.
May Kutastha Maheshwara, Martanda Bhairava present as the all-granting Eka-akshara (Om), always protect my feet.
May Mahabija-svarupa, Tripurantaka, and Tridasadhipa who embody the name Om, always protect me on the battlefield.
May Isana protect the upper part of my body.

May Girinayaka (Lord of the mountains) Tatpurusha protect me in the southern direction,
May Mahadeva, in the form of Aghorakhya, protect me in the eastern direction.
May Vamadeva protect me in the western direction.
May Sadyajata Bhuta protect me in the northern direction.

Bhagavan then says: “O devi! In this way, one who every morning recites this kavacha that is inaccessible to even the devas, they achieve all siddhis that they wish for. A sadhaka who recites this kavacha by holding it on their right hand, all devas, humans and gandharvas come to their control. There is no doubt in this. And O devi! One who embodies this kavacha on their head has all the eight siddhis take shelter of their hand. One who writes this kavacha on birch bark (bhojapatra) with saffron ink, or engraves it on silver/gold/copper plate, or writes it on cloth using white sandalwood paste; and then wears it on the right arm, neck; such a person gains the blessings of Mahalakshmi and in the end time, attains Shiva’s abode, Kailasha. For women, this mantraraja is worn on the left hand, and for men, on the right hand. This mantraraja must not be revealed to those who are not initiated (sadhaka) or pure in conduct. Only the faithful and devoted disciples may receive this teaching. Otherwise, it can lead to misuse of the siddhis. Do not give this mantraraja kavacha to just anyone! O Mahadevi! Whoever worships this kavacha with incense, flowers, etc., it is to be regarded as worshipping all deities, and they receive full divine blessings. There is no doubt in this.”

Thus ends the great kavacha mantraraja, conversation between Devi and Isvara in the fifteenth chapter of the Kriyayoga Mahatantra.

Thus, this tantra also gives evidence of Sri Prasada as the principal sakhi of Sri Janaki and Sri Charusheela as the principal sakhi of Sri Rama.

✧ सीताराम ✧